THE JAINA GAZETTE

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THE ALL-INDIA JAINA ASSOCIATION.

Edited by

Ajit Prasada, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.

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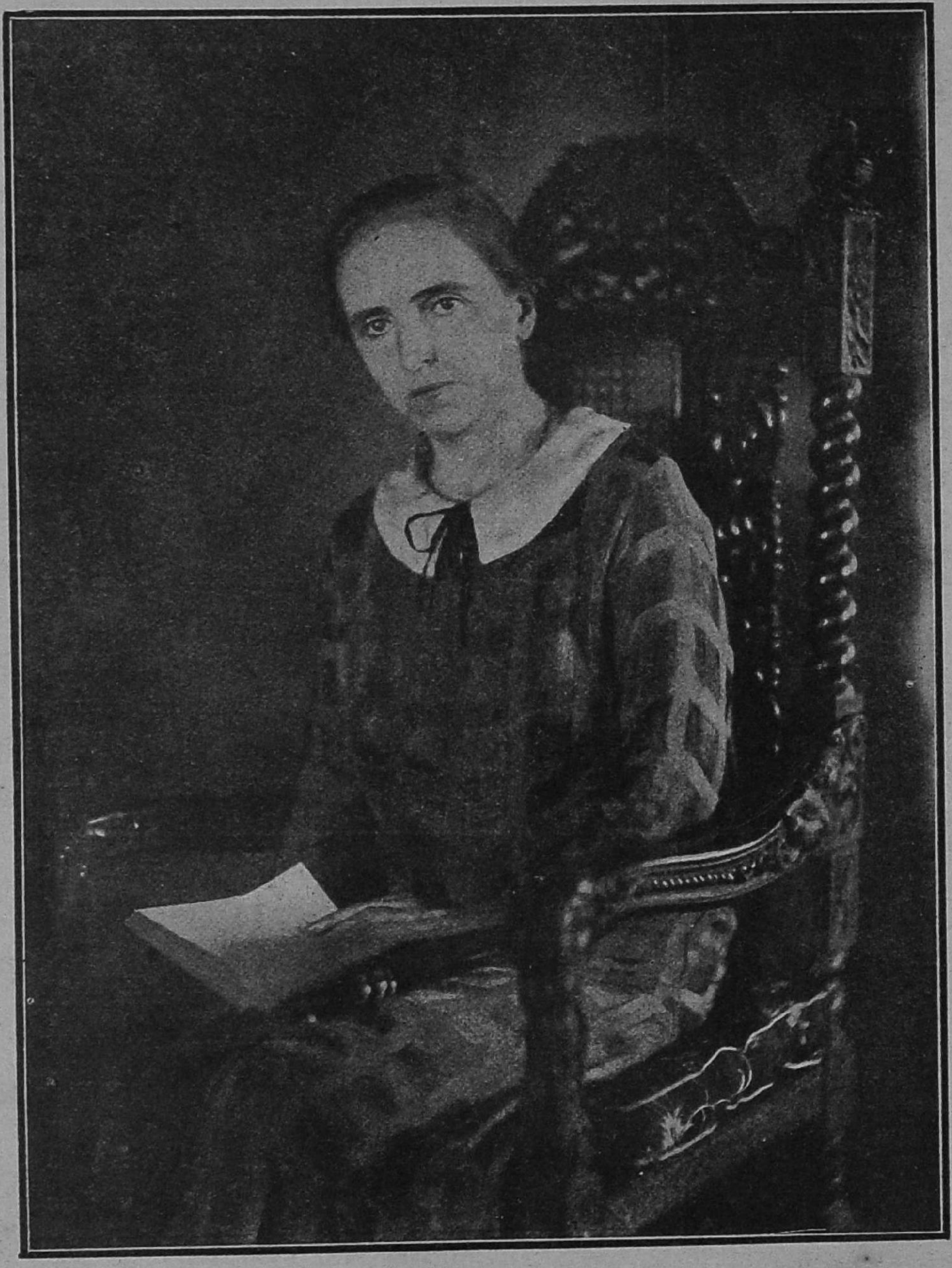

Miss Subbhadra Devi, Ph. D.

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MISS SUBHADRA DEVI, Ph. D.

SISTER Subhadra Devi *alias* Dr. Charlotte Krause the only daughter of Mrs. Anne Krause and Mr. Herman Krause—a wholesale merchant, was born on 18th May, 1895, in Halle on the river Saale (in Central Germany). She joined the elementary school at the age of six at Dobriluck. In her later life she learnt French, English, German, Latin, higher Mathematics, Science, etc. She also studied Greek and the elements of Hebrew privately. She went to Marbing (in Hessen) and took up Chemistry, German Literature and Philosophy as her subjects. In 1917 she devoted herself to the study of Sanskrit under Prof. Dr. Richard Garbe—an expert in Sankhya and Yoga systems of Philosophy. After having grasped the elements of Sanskrit, Miss Krause gave off the scientific studies and confined herself completely to Philological Researches. She passed her Ph. D. Examination, after submitting a thesis on Middle High German literature.

She studied some of the master pieces of Vedic and Sanskrit literature such as important hymns of the Vedas, Upanishads, Brahmanas and great epics and several pieces of Maha Kavyas and dramatical literature.

Dr. Hertel's enthusiasm for Jain literature inspired Dr. Krause and directed her attention and sympathy towards Jainism and its vast literature. Hence she began to study some of the excellent works of Kalikalsarvagna Sri Hem Chandracharya, poetical and prose Kathavakas and Charitras of

Shri Jinkirti and others and Jain philosophical works like Vachakavarya, Sri Umasvati's Tattvartha-dhyansam, etc. To better understand and follow the books she studied Gujrati, Hindi and Rajasthan languages.

Amongst other publications she contributed an article in German concerning a new and interesting old Gujarati Jain version of Panchatatva.

In 1925 Dr. Krause was invited by Mr. Jamsedji E. Saklatwala—a friend of Prof. Hertal and the Krause family to accompany him to India where they landed in October, 1925. During her stay at Bombay, she studied Zoroastrian Literature and Pehlavi religion.

She went to Gujarat and Central Provinces with a view to visit various centres of Jain religion. She first went to Mount Abu to pay her tribute of respect to Itihastattva Mahodadhi Jainacharya Shri Vijay Indra Suri. Here she came in contact with Nyaya Tirtha Nyaya Visharad Upadhyaya Shri Mangal Vijay, an erudite scholar and an author of various works such as Jaina Tattva Pradip, Tattavakhyana, etc. At Shivapuri, she got an ample opportunity of studying Jainism under the guidance of Muniraj Sri Vidyavijay. She also studied Jain Nyaya, she was struck so much with the excellence, elegance, and truth of the doctrines of Jainism that she determined to adopt some of the vows of Jaina laymen and expressed her desire to Sri Vidyavijay and Shri Vijaya Indra Suri. In a large audience of 5,000 the Vrata-Grahain ceremony was performed and Miss Krause adopted Jainism. Henceforth she took up the study of Jain Dogmatics, Metaphysics, Ethics and Psychology and read the "Oghaniryukt" under Upadhyaya Sri Mangalvijaya.

She undertook a long journey of 600 miles in the company of Jaina Sadhus, and during her tour she took boiled water and vegetarian diet having completely given up eggs, etc., observing fasts and such other practices in accordance with the spirit of Jainism.

Aged 32, she has been taking keen interest in Oriental religion and culture for the last ten years. She has delivered public lectures in Vernacular on the value of Jain religion and has

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written many articles in Gujrati and Hindi in various magazines and speaks very highly of the Jain Institutions. She has recently composed a small pamphlet entitled "Jangal—main—Mangal" which has been published under the name of Subhadra Devi the name given to her by Suriji at Abu.

She is regularly pursuing her studies under the guidance of her Guru, can discuss with steadiness the comparative value of several religions. She is at present doing research work in Gujrati Rasa-literature, and compiling a dictionary of old rare Gujrati words—both works of inestimable value to literature.

Miss Subhadra Devi possesses charming manners, a broad outlook, a clear foresight, a keen perception, a perspicacity of genius, a bold comprehension and unexhausting capacity for hard work in which she takes delight.

An article published in the Indian National Herald of 14th August, 1927, entitled "German Lady's Life as a Jain" which throws light on her views about Indian life, women, Music, etc., deserves to be read by those who wish to be acquinted with her detailed life—a life at once inspiring, pure and exemplary.

—(*The Jaina Hostel Magazine.*)

SAMARA, THE GOVERNOR OF TELLINGANA.

BY

Umrao Singh Tank.

AMONG the Great Jainas of the fourteenth century, Samara occupies an eminent position. He was distinguished for his selfless devotion to *dharma* and unbounded love for his country. So long as what is good and beautiful in human nature continues commanding our admiration, his name will always be mentioned with love and reverence.

He came of an influential family of the Oswals that claimed many chiefs and princes among its patrons. His father Desala had three sons by his loyal and devoted wife, Bholi; Samara being the youngest. While the other two Sahajapala and Sahana lived separate from their father—one at Devagiri and

the other at Cambay—the young Samara stayed at home with his father at Patan and assisted him in the management of the family business. Luck brought Samara in touch with Alp Khan, the governor of Gujarat, who then resided at Patan. The Khan was highly pleased by his charming manners and intelligent demeanour and appointed him as his court jeweller.

In those days Ala-ud-din (A.D. 1295–1315) occupied the throne of Delhi. He was a bigoted monarch. He had not learnt to separate politics from religion. Image-breaking was an integral part of his policy and consequently his officers never hesitated to desecrate and destroy the temples and *Muths* whenever they got an opportunity to do so. In A.D. 1312, an iconoclastic outrage was perpetuated on the holy Mount Satrunjaya near Palitana. The temples were damaged, the idols were mutilated and the chief image of Lord Rishabha, which was established by Jawada was made away with. When Samara learnt of this, his heart was filled with grief and indignation. He vowed not to sit quiet until he had seen the great *tirtha* restored to its pristine beauty and purity. With this determination, he went straight to the residence of the governor and sought an interview with him. Admitted into his presence, he with tears in his eyes, told him his tale of woe and misery and implored him to allow him to 'restore' the 'haj' of the Jainas. The Khan moved by the sincerety and earnestness of Samara acceded to his prayer and issued necessary *firmans.* The greatest obstacle which was in his way was now conquered. His next move was to obtain the permission of the *Sangha.* It was a formal affair. Having got it, he started building operations and it took two years to repair the damage. When everything was ready, Samara led a grand Sangha headed by his father to the holy Satrunjaya and had the chief image of Rishabha installed and consecrated by his venerable guru, the great Siddhasuri of the Upakesa-gachchha.

In A.D. 1318, his father died and shortly after he was called by the king of Delhi, Qutub-ud-din Mubarak (A.D. 1316–1320) who had heard of his great deeds. He was received with every mark of distinction worthy of his position and was honoured with

the title of 'the chief merchant of India.' Under Ghiyas-ud-din Tughlak (A.D. 1320–1325) he became an influential personality in the Imperial court and enjoyed the king's confidence. It was through his intervention that Vira-Balla, the king of Pandu-desha was liberated and sent back to his kingdom. In A.D. 1321, the king sent his eldest son Ulugh Khan with an army against Warangal and Tellingana. The prince whose acquaintance with Samara had ripened into deep friendship took him with him and after the conquest, when time came to arrange for the government of the country, appointed him as governor of Tellingana. On this occasion Samara gave another proof of his kindly and philanthropic nature by purchasing the freedom of his 1,100,000 fellow human beings who had been taken as prisoners by the victorious army. As governor, he took his residence at Warangal where he built a magnificent Jaina temple. Under him, the trade of the country made such a rapid progress that many merchants from outside made Telingana their home. He proved himself such a just and sympathetic administrator that he was actually adored by his people who characterised his rule as *Rama-rajya.*

"THE ATTRIBUTES OF THE SOUL."

Mr. Mani Lal Vadi Lal, has, in the Jaina Gazette for August 1927, raised some objections to my answer published in the January issue. He says that my answer, in the effort at elucidation, rather creates more confusion by the contradictory assertions it contains. But my answer when looked at from different points of view, contains no contradictory assertions. The wedlock of Soul and matter, when reviewed from Samanya standpoint, is of course from eternity, but when reviewed from Vishesh standpoint, it certainly is not so and I never admitted it to be so. Or I might put it thus :—any particular bondage in itself is non-eternal, but the succession or the series of the bondages in the past is eternal, just as any particular birth of a

man is non-eternal, but the succession or series of his births in the past is eternal. The succession or series of Mohan's parentage in the past is eternal, but as Mohan has got no progeny, the succession comes to an end. The seed comes from the tree and the tree comes from the seed and thus this succession in the past is eternal, but if a seed is burnt in the fire, it does not grow into a tree and the succession comes to an end. Thus we see that to think that whatsoever is from eternity, cannot come to an end, is not correct; a succession of things or events although eternal, can certainly come to an end.

Then Mr. Mani Lal Vadi Lal says: "now this state or condition of the Soul, which has never begun, and is as old as eternity itself, is to be brought to an end somehow by a miracle, and the miracle is performed by viewing from different standpoints. How is an eternal state or condition to be annulled?" But it is a mistake to call this state a state or condition of the Soul, it is rather a combined state of Soul and matter both; it is not natural state or condition of the Soul, it might be called (Vibhavik) an unnatural or artificial state—caused by a foreign element—of the Soul, which must necessarily come to an end when that foreign element goes off. When the association—although eternal with respect to its successive series—of that foreign element with the Soul, disappears, the unnatural condition caused by that association must be annulled.

Mr. Mani Lal Vadi Lal asks why I speak of "matter in bondage with Soul" instead of Soul in bondage with matter. It is because it is matter which is attracted towards, and flows into Soul, and because it is matter—Karma which is every moment changing—at every Samaya (moment) some matter—Karma is falling off, and some other matter—Karma is entering into bondage—while the Soul is not changing its identity, it remains the very same Soul. Then he says: "If this intermingling is an eternal state or condition of their existence, I submit that it cannot be annulled without annulling the existence of Soul and matter." But this intermingling, although eternal, is not the part and parcel of their natural existence,

hence it can be annulled without annulling their natural existence,—by the annulment of this intermingling, the natural existence of Soul, far from being annulled, is shown out in its Full Effulgence. Then further on Mr. Mani Lal Vadi Lal observes: "As regards the non-eternal bondage which begins and falls off at particular points in time, it is sheer blindness to characterise that falling off as Moksha, and to be beguiled into a false belief, when the bondage eternal is staring in the face all the while." Now the non-eternal bondage which begins and falls off at particular points in time, the combination and separation of the various matter—Karmas which is taking place every moment—is never characterised as Moksha. But when entire eradication of all the matter—Karma takes place and there remains no tinge of any passion or desire left within the Soul, then there is no room for the bondage eternal to stare in the face even for a moment—the eternal succession of the bondage of matter—Karma comes to an end, and the Soul shines out in its Pure, Unadulterated Natural Existence—this is what is called Moksha.

The above is my brief reply to his objections. Now there are two theories about Samsara—the embodied and transmigratory condition of the Soul. One is that Soul and matter—Karma are intermingled from eternity—the bondage is from ever—there was no time when the Soul was without bondage in its Pure Natural State. The matter—Karma produces in the Soul love, hatred and other diverse passions, affections, and desires which in their turn attract new matter—Karma for the bondage towards the Soul. The old matter—Karma having given its fruits, is detaching itself and the new one in subjection to the various passions, affections, and desires, is attaching itself to the embodied Soul. This process of attaching and detaching is going on from eternity and the Soul does not experience and realize its Pure Natural Existence, it rather identifies itself with matter—the physical body. When the Soul receives the True Teaching, it begins to experienoe and realize its Pure Natural State, and when, after following the right conduct with right faith and right knowledge, it becomes immersed in its Pure

Natural Life, then the entire matter—Karma falls off and the Soul gets full Freedom from the bondage and goes unto Nirvana, Moksha, or the Godhead. This is the miracle—rather the scientific and systematic process by which the eternal bondage (eternal with respect to the continuons successive process) is broken off and annulled. This is the Jain theory. The other theory is that the Soul was in Pure, Natural State before; and at some particular time, it got bondage of the Prakriti or matter. Then the question arises: How the Soul got the bondage? In the Jain theory of eternal bondage, this question cannot arise, because the Jains do not admit that the Soul and matter were mixed together at any particular time. They hold that these are in a combined state from eternity hence such questions as—when, how, and by whom the Soul and matter were combined—cannot be put to the Jains. But in case of the other theory, such questions are quite legitimate and we have to hold that Soul and matter were combined by Ishwara,—the God; and in that case all the defects and blemishes of the worldly Soul become applicable to the God, and He having lost the Status of Pure Divinity, becomes like an embodied worldly Soul. Thus we have two theories:—One, that of eternal bondage of Soul and matter—although some what difficult to understand on the face—is better and nobler. The other, that of bondage taking place at some particular time through the agency of God—although very simple and easy for the lay man—is not so good and noble as it lowers and damages the Supreme Divinity and does not afford full freedom to the embodied Soul. We have to choose between the two and see which stands more to reason.

—*Rickhab Dass.*

SOME MISCONCEPTIONS REGARDING JAINISM.

(To the Editor, Simla Times.)

SIR,

I have read in the columns of the *Simla Times* the concluding portion of an article entitled "Jainism" from the pen of a contributor who subscribes himself 'A. S. P.' I shall feel obliged if you will permit me to remove some of the misconceptions that abound in that composition?

It is a mistake to suppose that the Jainas are Hindu dissenters or that Jainism arose with Mahavira. Had that been so the Hindus would have never said about it that it was founded by Rishabha Deva, the son of Nabhiraja, who was the third Manu. The Hindu teaching about the Manus is that there are fourteen of them, and they appear at the commencement of creation. This is simply fatal to the notion that Jainism was founded by Mahavira, or by Parasvanath who preceded Mahavira by 250 years within the historical times. The Hindu conceptions of creation, Manus and the like may or may not be correct, scientific or adequate, but the fact remains—and it is an important fact—that the Hindus know of no other personage than Rishabha Devaji as the founder of Jainism. Had Jainism been established by Mahavira, they would be sure to know it, and, instead of confirming the Jaina tradition about the origin of their religion, would have flatly contradicted it as untrue. As Stevenson says in his "Kalpa Sutra and Nava Tattva," the Hindus and Jainas agree so rarely that we cannot afford to refuse credence to their agreement when one is actually reached on any point.

The next point is about the Jaina practice of non-injury. As to this A. S. P., could not restrain himself from having a fling at the whole of the Jaina community. He writes: "Devout Jainas have been known to have placed them (the vermin) on a separate bedstead and then to have paid some one to sleep on

it, so that the vermin might have nourishment!" I can only say as to this that it is a malicious libel propounded or repeated by A. S. P., quite gratuitously. It is contrary to the Jaina rule to cause pain to one living being to placate or provide nourishment for another. There is no question of buying off the consent of the victim either. Pain is pain and the causing of it cannot be justified under any circumstances under the Jaina doctrine. No true Sravaka will ever act in the way as the devout Jainas are said to have done by A. S. P. If there be a story like that current in some cheap literature which he has read, that must be the outcome of the lively imagination of an easy-going 'penny-a-liner.' I should have thought that a responsible writer would never seek to make capital out of a wretched yarn like that at any time, even though hard put to it to find something funny to say to his readers.

A. S. P., is really amusing when he says that in Hinduism escape from re-birth was open only to the Brahmans. What about Janak who was a Kshatriya, and the innumerable other Kshatriyas? If the Upanisads are to be believed some of these illustrious Kshatriyas were noted for their *jnana* and many a Brahman wended his way to their courts to learn wisdom divine from them!

We next have the accusation that Jainism encourages suicide. If A. S. P. had only read what is written in bold letters and clear language in one of the Jaina Shastras on the subject, he would have found ample food for reflection there. This is how the passage (rendered in English) runs :—

"*Bhaktapratyakhyana marana* is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by an incurable disease, and who is not faced by any sudden cause of death. Whoever desires to put an end to his life while still able, with his body, to observe the rules of the *dharma* and of the order properly he falls from the true path!" (See the Bhagwati Aradhana).

There is no question here of a recommendation to commit suicide or of putting an end to one's life at one's sweet will and

pleasure when it appears burdensome or not to hold any charm worth living for. The true idea of *sallekhana* is only this that when death does appear at last one should know how to die, that is one should die like a *man*, not like a beast, bellowing and panting and making vain efforts to avoid the unavoidable! Had A. S. P. read anything of the true science of Religion he would have known that the soul is a simple substance and as such immortal. Death is only for compounds, whose dissolution is termed disintegration, and death, when it has reference to a living organism, that is a compound of spirit and matter. By dying in the proper way will is developed, and it is a great asset for the future life of the soul, which, as a simple substance, will survive the bodily dissolution and death. If A. S. P. had taken the trouble to enquire into the nature of the numerous *samadhis* (small shrines) which are still to be found in different parts of the country, he would have discovered that all kinds of *sadhus* have tried to attain to the higher form of death. In Hinduism, too, the injunction is clearly given in the Manu Smriti where one may read :—

"On the appearance of some incurable disease and the like, facing north-east and maintaining himself only on water and air, and established firmly in *yogic* contemplation, he should move steadily onwards till the body falls down. This mode of dying termed *mahaprasthana*, is the one enjoined in the scripture. Therefore, it is forbidden to die in contravention of the prescribed form!"

I will now take up only one further point. A. S. P. thus expresses himself towards the end of his article :—

"Although the teachings of Jainism appear to aim at great perfection, it can very aptly be called 'the pathos of an empty heart.'"

No doubt to a man who will not take the trouble of studying the subject on which he is going to discourse or write, Jainism might appear as the 'pathos of an empty heart,' but A. S. P. should be charitable enough to accord me the privilege of saying that to the Jainas his article appears more as the tragedy of an empty head than anything else! If A. S. P. would only

take the trouble of reading the proper kind of books on Jainism and comparative religion, and study the whole subject as a science should be studied, he would not, I am sure, be long in arriving at proper estimates of the different problems connected with religion which the generality of the 'learned' men of our day are prone to dispose of too readily and flippantly as the outpourings of the baby mind of the race.

JAINA SABHA,
SIMLA,
31st August, 1927.

Yours, etc.,
CHAMPAT RAI JAIN,
VIDYA VARIDHI,
Barrister-at-law.

Note.—This letter was sent by Mr. C R. Jain to the Editor of the *Simla Times* as an answer to the misrepresenting article on Jainism published in that paper. It is surprising to note that the Editor had not the kindness to give place to it in the columns of his esteemed paper. Faithfui representation of facts and Impartiality should be the mottoes guiding true journalism. These two characteristics seem to be significantly absent in the case of our contemporary at Simla. [Ed. J. G.]

LORD MAHAVIRA.

(A great witness to Ahimsa.)*

THERE is a fourth great witness to the great truth. That is Mahavira whose name is held in great reverence by the Jains. Mahavira the Blessed One, Baghavan Mahavira was born in a palace. His father was a king; but as he grows in years there comes to him a consciousness of the high mission of his life. All his wealth he distributed to the poor and he went out. After twelve years he returned. At the age of 29 or 30 he stands before the people not as a king but as a teacher, a teacher of wisdom. He was a great organiser, and Mahavira

* An extract from the lecture on "Witnesses to Ahimsa" delivered by Sadhu T. L Vaswani on the 13th January 1928 at the Gokhale Hall, Madras.

going from place to place, preached this message of Ahimsa. The way in which he preaches it is significant to my mind. Let me ask you to remember one of his sayings. He says in one place—'Ahimsa is the condition of Knowledge.' That is a wonderfully beautiful way of expressing the philosophy of mercy. Mahavira indicates an important aspect of Ahimsa in the words 'Ahimsa is the condition of knowledge.' That is perfectly true and lets you the secret of Nature. If you will not feel your unity with Nature, Nature will not show any love of hers to you. Nature's laws are revealed to those who love her. So remember, love is the foundation of knowledge. To-day in schools and colleges young men think that in order to acquire knowledge they have only to study certain books. This external study will not give you true knowledge, I remember a beautiful saying of a Master of Natural Science, a beautiful saying of Huxley. He says if you would discover the laws of Nature you may sit before Nature as a child with reverence in your hearts; then will Nature reveal her secrets to you. So, if you want to know something of those laws of human evolution, and to make a proper study of humanity you must learn to love humanity. I know you young men, for to you specially do I speak, desire to know something of the ancient Indian Culture. Then put love in your practical daily life as the ideal. If you want to know the secret of the treasures of Aryavartha, if you want to live a life of wisdom, a life according to the ancient ideal, then try to live that ideal life. The knowledge of India will not come to you through the study of merely of books; the condition of knowledge is Ahimsa. That to my mind is a very great truth, and certainly it is remarkably so with regard to higher knowledge or Tapasya too, as Patanjali points out. He points out that love is essential to Tapagnana. This truth was then preached by Mahavira. Another saying of his is also beautiful which to my mind gives us another aspect of the doctrine of Ahimsa. Mahavira says in one other place. 'Regard all creatures as thyself and harm no one.' I do not know if the whole philosophy, if the entire metaphysics of Ahimsa, can be expressed in better words than these. Harm no creatures because the creatures are thyself.

How had Mahavira in these wonderful words interpreted the ancient truth 'Tatvamasi' Thou art that, there is but one self, but one spirit, the eternal one. And you and I and everyone of us, every human being every creature is a limb of the whole imperishable body of the eternal Purusha.

VARDHAMANA PURANA.*

BY

(Prof. R. Tattacharya, M.A., L. T.)

Introduction.

The following summary is written from the Kannada poem of Achanna or Achiraja. The work begins with salutation to Sri Vardhamana Jinendra, Siddhas, Acharyas, Upadhyayas and Sadhus, Sarasvati. Siddhayini Yakshi and Gajendra Yaksha are next invoked. Praise of Gautama the Ganadhara, Bhutabali, Pushpadanta, Griddha Pinchacharya, Samantabhadraswami, Pujyapadaswami and Akalanka-deva are next honourably praised. Next as authors of Jinendrapuranas the following Kannada poets are mentioned. Sri Vijaya, Gajankusa, Gunavarma, Nagavarma, Asaga, Pampa, Ponna (endearingly Honniga), Ranna (Ranniga), Aggala and Boppa. Rechana (Rechiraja—a military chieftain under the Kalachurya ruler Ahavamalla—was a devout Jain. He ordered the completion of the Vira-Jinesvara Kavya begun by Kesiraja in collaboration with Tikkana and Chavana. The author Achanna is (a Jaina Brahman) of Bharadvaja Gotra, son of Kesiraja and Mattamba, of pure conduct, a disciple of Sri Nandi-Yogindra, and famous as Vani-vallabha. The narration here is in accordance with the history described by the Ganadharas and the learned.

Previous Births of the Soul of Lord Vardhamana Mahavira.

South of the Meru Mount in Bharata Khanda Jambudvipa lies the country of Magadha with its capital Rajagriha.

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Visvabhuti ruled the country, Jaini was his queen. He had a brother Visakhabhuti who was the Yuvaraja. Visvabhutis son was Visvanandi, and Visakhabhuti's son was Visakhanandi by his wife Sundari. Disgusted with the world, Visvabhuti crowned his brother Visakhabhuti as Adhi-raja, his own son Visvanandi as Yuva-raja, renounced the world, took *diskha* under Sridharacharya, and became a *tapasvi*.

Now Visakhabhuti was ruling the kingdom peacefully, and Visvanandi the Yuva-raja made for himself a splendid pleasure garden. One day the king having heard of a revolt of the chief of Kamarupa, Visvanandi was permitted to march against him with a large army and put down the revolt. Visvanandi was triumphant, but he was also merciful to the vanquished. The rebellion was quelled and Visvanandi returned to the capital in all pomp and glory.

His cousin Visakhanandi took advantage of his absence and made his pleasure garden his own. Visvanandi's first thought on return home was his garden. Finding Visakhanandi there, the two fought a deadly fight, and Visvanandi struck his rival with a stone pillar. Visakhabuti fled to a *Kapitha* tree, Visvanandi uprooted it, and was about to strike him dead on the spot, when the offender fell at his feet and implored for mercy. Moved by the piteous cry and the shouts of the mob that had gathered there, Visvanandi resigned the park in favour of his cousin, and went out to *tapas*. Visakhabhuti failing to pursuade him to stay followed him with a thousand princes, took the *diksha* under Sambhuta-muni, and went to *tapas*.

Visakhabhuti in due course went to Satara Kalpa.

Visvanandi observed all the rules of an ascetic and travelled over several places. Once he came to North Madhura and was in his midday walk for *parana* (meal following fasting). Just then there came a fierce bull, trampling and destroying everything that came in its way and scaring away men, women and children who ran away in fright. The Muni Visvanandi was pierced through by the bull and left on the ground staggering, bleeding and dying.

Under Visakhanandi the kingdom of Magadha fell an easy

prey to the chief of Kamarupa who had now enslaved Visakhanandi and employed him as a letter-carrier or an errandsman. Having just then delivered a message to the ruler of Magadha, Visakhanandi appeared on the scene, and quite enjoyed the sad plight of his former enemy, whom he taunted in diverse derisive language. Excited by the contemptuous laughter of his enemy. Visvanandi muni thought that he should kill him in the next birth. With this *roudra-dhyana* he died, and entered the Satara Kalpa.

Their term of life in the Satara Kalpa having run out. Visakhabhuti-chara and Visvanandi-chara were born on earth as Vijaya (i.e. Balabhadra) and Triprishta (i.e. Vasudeva) respectively, sons of Prajapati Maharaja of Poudanapura in Suramya by his wives Jayavati and Mrigavati. Achyuta (Tripishta) distinguished himself by several feats of valour. He married Svayamprabha daughter of Jvalanajati King of Rathanupura Chakravala. This marriage brought him an enemy in Asvagriva (the Visakhanandhi of a former birth) whom he fought and killed. To Achyuta came the *Chakra Sudarsana*, and other emblems of *Chakravartis*.

One day King Prajapati heard that Jvalanajati renounced the kingdom in favour of his son Arkakirti and took the *Jinadiksha* under the famous sage Pihitasrava. So he also renounced, became a disciple of Pihitasrava Swami and took to *tapas*.

Vijaya was ruling the kingdom of Magadha and Achyuta became the Lord of Trikhanda. The latter got a son named Sri Vijaya and a daughter named Jyotihprabha. When Jyotihprabha attained a marriageable age, a *Svayamvara* was announced, which was attended by princes from Panchala, Andhra, Chola, Malava, Magadha and other countries. Jyotihprabha however chose as her husband Amitateja, son of Arkakirti, her maternal uncle. Arkakirti's daughter married Sri Vijaya.

One morn before day break Triprishta passed away while in bed, loud was the lamentation in the palace. Vijaya mourned the loss deeply, made over the kingdom to Sri Vijaya, took to

tapas under Pihitasravaswami, and in due course passed away and reached the eighth Kalpa.

Triprishta went to the seventh *naraka*, and after undergoing the term of 33 *sagaras* came back to this world as a lion in Simhagiri forest. Here he was the terror of the forest. One day the lion had the good fortune to see the *charanas* Arinjaya and Amitaguna. The charanas took pity on the soul of the lion and narrated to him the story of his former births thus :—

"Long long ago in the forest of Madhukara there lived a hunter Pururava by name. He sighted at a distance Dharmasagara Sara muni and his followers travelling from Pundarikinipura. Taking the sage for a peculiar animal the hunter aimed an arrow at him, but his wife Kali prevented him. When the sage came near, the hunter threw down his bow and arrow, fell at his feet and begged for mercy. The sage blessed him, taught him the vow of abstinence from flesh eating, and moved on towards another town. As a result of his abstinence, the hunter died and became a *deva* in the Soudharma Kalpa.

"The term of one *sagara* year being over in the first Kalpa, you came back to this earth as Marichi son of Bharata the first Chakravarti by his wife Anantasene, and grandson of Purudeva the first Tirthamkara. Now Marichi started a religious school of his own different from that established by his grandfather. In the Samavasarana of Adiswami, the Ganadhara foretold Bharata that his son Marichi would, after a long course across the ocean of *Samsara*, become the last Tirthamkara. Marichi was delighted at this news. But elated with his own intelligence he soon forgot the lessons of wisdom and truth preached by the Jina and the Ganadharas, and became the originator of a *Mithya* school of religion. He invented the *tarka sutras* called *Sankhya*, taught Kapila and other disciples and assumed the robes of a monk. On his death he reached the Brahma Kalpa where he spent ten sagara years.

"He was next born on earth in Ayodhya as Jatila, son of Kapila the Brahman and his wife Kapile. He took to *tapas* even

as a child and attained the first Kalpa where he spent one sagara year.

"Thereafter he was born as Pushpamitra, son of Bharadvaja and his wife Pushpadante in the town of Sthunagara, became a *tapasvi* immediately after *upanayana*, and died. He reached the first Kalpa again.

"From the first Kalpa he again came down and was born as Agnisakha son of Agnibhuti and Gautami of the town called Svetaka. Here again after *upanayana* and study of the Vedas, Puranas, Nyaya and other Sastras he took to *tapas*, died, and passed away to Sanatkumara Kalpa.

"There, after a term of seven sagara years he came down again to the town called Mandira—as Agnimitra, son of Gautama and Kousike.

"Again on death after *tapas* he went to Mahendra Kalpa where his term was seven sagara years.

"Again he came down to Mandira as Bharadvaja son of Salakyana and Madire. Here again after studying the Srutis, Smritis and Puranas, he became a recluse, passed away on death to Mahendra Kalpa.

"Then, on the expiry of his term in the Mahendra Kalpa, for having set up false doctrines he had to go through several *trasa sthavara* births. You had to suffer all this for having preached against the Jaina religion. Thus after a long period of sorrow and misery you were born as Sthavara son of Soundilya and Parasari in Rajagriha. Sthavara became a *bhikshu* and dying, went to Mahendra Kalpa.

"Once again on the expiry of the term of life in the Mahendra Kalpa you were born as Visvanandi son of King Visvabhuti of Rajagriha and his wife Jaine. As Visvanandi you became a *tapasvi*, and pierced by the bull you died and went to Satara Kalpa.

"After the period in Satara Kalpa, you were born as the first Vasudeva called Triprishta son of Prajapati Maharaja of Poudanapura and his wife Mrigavati. There after enjoying all the pleasures of a Chakravarti, fondly attached to your Queen

Svayamprabha for whom you slew Asvagriva, you died with your last thoughts of hatred of Asvagriva.

"Now we have just returned from the *samavasarana* of Sri Vimalanatha Tirthamkara, when the Ganadhara, on being questioned as to the present state of Marichi the future Tirthamkara, said that he is now a lion in this mountain."

The *charana* Arinjaya went on describing the horrors of the seven narakas, and advised the lion, that had by now recollected his previous births, to cease grieving over the past but to contemplate on Dharma that would promote happiness. The lion regretted very much his present inability to praise, worship and do all acts of devotion proper to the *charana*. The sage by his insight saw at a glance all the former births of the soul before him and the future births also beginning from Pururava the hunter and ending with the last Tirthamkara. He laid special emphasis on Samyaktva which brings peace and happiness, whereas its opposite brings misery. He then explained briefly yet clearly Samyaktva, the Vratas, Apta, Agama, and Rules of conduct for the Sagara and the Anagara, and blessed that the lion may never again lose the Samyaktva which he had then attained. Seeing that the lion was deeply sorry for the parting, the *charana* foretold that they would meet again in a month, when as a *deva* the lion would go to worship Jina Chaityalaya.

The lion from that moment took to a course of austere discipline and *tapas*, and dying passed on to the Simha-vimana in the Soudharma Kalpa.

On the expiry of his term in the first Kalpa the Simha-chara came down to Kanakapura in East Videha, South of the Sita River in Dhevaki-Shanda, and was born as Kanakadhvaja, son of the Khechara King Kanakaprabha and his Queen Kanakamale. Kanakadhvaja married Kanakaprabhe, and to them was born Kanakaratha. Kanakaprabha crowned his son Kanakadhvaja as king and took the *diksha* under the sage Sumati. Kanakadhvaja in his turn made over the kingdom to his son Kanakaratha became a disciple of Sumatiswami, and after due penance passed on to Kapitha Kalpa.

From Kapitha Kalpa in due course he came down as Harishena son of Vajrasena (and his wife Susila), ruler of Ujjayini in Malava. Vajrasena after a glorious reign took the *dihsha* under Srutasagara-muni. Harishena in his turn took the *diksha* under the famous sage—Supratishtha, and after due *tapas* passed on to—Mahasukra Kalpa where he became known as Pritimkara in the Pritivardhana-vimana.

Finishing his term of ten Sagara years in Mahasukra Kalpa, Pritemkara-chara came down as Priyamitra—son of Sumitra of Pundarikinipura in Pushkalavati country—East Videha-Dhataki-Shanda.

One day Sumitra attended the *Samavasarana* of Kshemamkara Jina, and became an ascetic. Priyamitra became the king and the *Chakra-ratna* came to him. He ruled with all the splendour of a Chakravati for 83 pubba yeara. Once becoming aware of his old age by looking in a mirror, he got tired of the world, made over the kingship to his son Sarvamitra Chakravarti, took the Jina *diksha* under Kshemamkara Tirthamkara, and performed the austere rites of a muni.

In due course he went to Sahasrara Kalpa, and spent in the Ruchaka Vimana the term of 18 Sagara years with the appellation Suryaprabha.

Thereafter he was born as Nandana son of King Nandivardhana and Viravati of Sitachcha City in Purvadesa in Bharatakhanda Jambudvipa. This Nandana married Priyamkari. One day King Nandivardhana witnessed the several changes a cloud underwent in the sky, grew disgusted with *Samsara*, resigned the kingdom to his son Nandana, took *digambara diksha* under sage Pihitasrava. Now Nandana begat Nanda to whom he made over the kingdom. He became in his turn a disciple of Pihitasrava Guru, took to *tapas*, retired to the Vindhya mountains, took to *prayopagamana* and passed away in a month.

Nandana-muni attained the sixteenth Kalpa called the Achyuta Kalpa. He was spending his term of 22 sagara years there in the Pushpottara Vimana.

(To be continued.)

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 127, No. 4, Vol. XXIII.*)

Q 92. Describe Dharma.

A. Dharma or observance is of ten kinds. They are Forgiveness, Humility, Honesty, Contentment, Truth, Restraint, Austerities, Renunciation, non-attachment, and chastity. All these are of the highest degree (*uttama*).

Q. 93. What are Anupreksha s?

A. Anupreksha is repeated reflection in mind on the nature of things. A man on the right path should repeatedly think of (1) the transitoriness of worldly things, (2) unprotectiveness of the soul, (3) mundaneness, (4) Loneliness, (5) separateness, (6) the impure nature of the body and other worldly things, (7) inflow of karmic matter into the soul, (8) stoppage of karmic matter, (9) shedding of karmic matter, (10) the nature of the Universe and its constituent elements, (11) the difficulty of attaining right faith, right knowledge and right conduct, and (12) the nature of the Right Path to Moksha.

Q. 94. What is meant by Parishaha-Jaya?

A. Parishaha-Jaya is the subdual of sufferings that may come to a person on the path of Liberation.

Q. 95. What are those sufferings?

A. The sufferings are twenty-two and arise from hunger, thirst, cold, heat, insect bites, nakedness, languor, women, walking too much, sitting, sleeping, abuse, beating, begging, failure to get alms, disease, contact with thorny shrubs, discomfort from dust, respect or disrespect, conceit of knowledge, lack of knowledge, and from slack belief.

Of these 22 sufferings only 19 can be possible to a saint at one and the same time; because heat and cold cannot co-exist in the same way as the saint cannot be sitting, walking and sleeping at the same time.

Q. 96. What are these sufferings due to?

A. Conceit and lack of knowledge are caused by the operation of knowledge-obscuring Karmas; slack belief by right-belief-deluding Karma; failure to get alms by obstructive Karma; sufferings arising from nakedness, lanquor, women, sitting, abuse, begging, respect and disrespect are due to right conduct deluding Karma; and the rest are caused by Vedaniya Karmas.

Q. 97. What is Right conduct?

A. Right conduct consists of Equanimity, Recovery of Equanimity after a fall from it, pure and absolute non-injury, all but entire freedom from passion and ideal and passionless conduct.

Q. 98. What are austerities.

A. Austerities are of two kinds, external and internal. External austerities are six. They are (1) Fasting; (2) Eating less than one has appetite for; (3) Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow; (4) Daily renunciation of one or more of the six kinds of *rasas*, viz. ghee, milk, curd, sugar, salt, and oil; (5) Sitting and sleeping in a lonely place devoid of animate beings; (6) Mortification of the body so long as the mind is not disturbed.

The internal austerities are also six. They are (1) Expiation; (2) Reverence; (3) Service to the saints or worthy people; (4) Study of scriptures; (5) Giving up attachment to the body; (6) Concentration.

Expiation are of nine kinds :—Full and voluntary confession to the head of the order; Self-analysis and repentance for faults; Doing both confession and self-analysis; Giving up a much-beloved object such as a particular food or drink; Giving up attachment to the body; Penance; Cutting short the standing of a saint by way of degradation; Rustication for some time and Fresh re-admission into the order.

Reverence is of four kinds :—Reverence for Right Knowledge; Reverence for Right Belief; Reverence for Right Conduct and Reverence in worship.

Service is of ten kinds as it relates to the Head of an order of saints, Preceptor, Student saint, Invalid saints, Brothers of the same order, Fellow-disciples of the same *guru*, Sangha, Sadhus, and popular saints.

Study is of five kinds :—Reading, Questioning, Reflection on what is read, Memorising and Delivering sermons.

Giving up attachment to worldly objects is of two kinds :—of external things and of internal passions.

Concentration is confining one's thought to one particular object. It is of four kinds :—Painful concentration, Wicked concentration on unrighteous gain, Righteous concentration and Pure concentration. The last two are the causes of Liberation while the first two lead to bondage in Samsara.

(To be continued.)

NOTES AND NEWS.

A Happy New Year.

We wish all our donors, contributors, subscribers and readers a happy and prosperous new year and we thank them for the support they accorded to us during the past years. We believe they will continue to help us this year also.

Donations.

We acknowledge with heartfelt thanks the following donations very kindly sent to the Jaina Gazette :—

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Dr. H. Von Glasenapp of Berlin in India.

Professor Dr. Helmuth Von Glasenapp of the University of Berlin, has been touring in India since November last. While he was in Madras he had a long interview with our Editor, Mr. C. S. Mallinath, concerning several topics relating to Jainism. He said that the chief reason of his visit to India was to gain first hand information about Jainism by visiting some of the famous Jaina centres and sacred places and by making personal acquaintance with the Jaina leaders. From Madras he went to Bangalore, Mysore and then to Sravana Belgola, the stronghold of the Jains in South India. After seeing several cities in the Deccan he went to the North and visited Delhi on the 17th January.

He was received at the Railway Station by over a hundred representative members of the Jain Community of Delhi, prominent among whom were Rai Bahadur Lala Sultan Singh, Banker and Honorary Magistrate, and Lala Rala Ram Sahib, Judge Civil Court. He was accommodated in the palatial house of Rai Bahadur Lala Sultan Singh. In the afternoon he visited Harsukhdas Jain Temple, in Dharmpura, and library of Jain manuscripts attached thereto. He highly appreciated the exquisite workmanship on the altar. Pandit Jagrup Sahai, Vakil and Babu Mahabir Prasada, Advocate were with him at the time, along with a number of other Jain worthies. The elaborate and learned commentary called Shri Sarvartha Siddhi on the first Chapter of Tatwartha Sutra Edited by Pandit Jagrup Sahai, and Vrihat Jain Shabdarnava Kosha were presented to him there.

To meet the learned Professor, a tea party was also held on the lawns of Lala Sultan Singh's house which proved to be a very pleasant and successful function. Among those present were noticed Professors Harish Chandra, Chablani Lakshmidhar, Kalyan Chandra, Dr. Amrit Rai, Miss Gmenor, Lala Jagatprasada, M.A, R. B. Nand Kishore, Superintending Engineer, Ratnalal, M.A., and Chandra Shekhar Shastri.

In the evening Dr. Glasenapp delivered a lecture at the Hindu College on some problems of Eastern Philosophy and Religion. During the course of his lecture he pointed out the great and special interest in the study of Jain religion which has of late arisen among Western Scholars; and suggested that it was now the duty of Jains in India to help in the stimulation and acceleration of that interest.

Dr. Glasenapp left Delhi at night for Alwar and was given a hearty send off at the Railway Station.

It is understood that the learned Doctor has been recommended for appointment as a Reader of the Calcutta University to deliver a series of lectures on "Jainism" and "Influence of Indian Thought on German Philosophers."

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